1: Turnbull E-4. 5 (1951-1955) 1965 EO4 Pygmies FO4
Mbuti

[ARCHERS]

TECHNOLOGY

824 237 Archer technology uses only wood, fiber, and vegetable plants for raw material, with exceptional use of skin for quivers and baby slings, and fur for decoration of body and of the hunting bow.

372 Fire making is unknown, though the usage of fire itself is universal. Schebesta (1941) stresses its importance to the Mbuti, and says that embers are always carried about, even on the march. A new fire is lit by taking embers from an old one. Fire is further the only means of lighting, the wood *akata* giving the best light. [373] [416] When walking at night, the Mbuti always carry firebrands and light the path by scattering sparks in all directions. Fire is used, apart from purposes of cooking, giving warmth, and lighting, as the only adequate weapon against the black ants that not infrequently invade Mbuti camps in the middle of the night and force immediate withdrawal. Trilles (1932) and Le Roy (1897) both mention fire making by different techniques among the Pygmies in the then French Congo, but no reliable source has mentioned the practice of fire making among Ituri Pygmies. Many travelers and observers mention its absence.

411 [114] As confirmed by all explorers except Burrows (1898) who spoke of the Aka, the Mbuti use poison on their arrows (Schebesta, 1941). They never, however, put poison on arrows tipped

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[TEXT CONTINUED ON PAGE 169-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

TECHNOLOGY

Fire making is totally unknown, even as it is to some of the neighboring village tribes, according to Putnam. Glowing embers wrapped in phrynium leaves are carried everywhere, even on short journeys. They are also used, as described by Schebesta, for light at night and for fighting off invading ants. Another form of light (Fig. 31a), in the shape of resin torches (KiBira: *kasuku*), is sometimes used, but at no time is wood specially cut (such as the *akata* mentioned by Schebesta) to make firebrand torches. Campfires are always made the same way—three logs, their ends pointing to the center, where kindling is placed and where cinders form on which cooking is done.

Poison is used on untipped arrows, as described by Schebesta. These arrows are carefully protected by leaf covers until used. They are much more widely used than the metal-tipped arrows, largely, as the Mbuti admit themselves, because they are such poor shots.

Sometimes spearheads are also untipped, the wooden points being fire-hardened, but there is no evidence that these are poisoned, and they are becoming rare.

In none of the normal routine work in a Pygmy camp such as that described by Putnam is there any specialization, except in so far as certain tasks are divided between men and women.

[P 201-B]

3: Turnbull E-5 (1951-1958) 1962 FO4 Pygmies FO4
Mbuti

765 baby was too young to know what was going on, and so could not
533 tell the others what he saw; possibly simply because it did not matter very much anyway, for the Song was not only Beautiful, it was Good and Powerful.

It took me some time to realize just how important song was. That first night I just thought of it as being a beautiful sound. After we had eaten the food that had been offered to the molimo we sang again, and at one point the younger men got up and danced around the fire, excitedly, but without any of the frivolity that would come later. This was the first night of the molimo and everyone was on his best behavior. Then when the dancing was over we heard the trumpet again, and as we sang it sang back to us, getting farther and farther away. As it went it carried our song with it, deeper and deeper into the forest. Finally we could hear it no more, and only the echoes of our own voices came back to us from the night.

765 Not long after that old Moke stretched and yawned and said
533 that he was tired and that everyone should go to sleep and let him
513 sleep. But the younger men paid no attention and went on singing, so Moke resignedly joined in. But after another half-hour, when it was not very long before dawn, even the younger men decided to
372 quit. Moke picked up the log he had been sitting on, the end of
373 which was glowing in the hot ashes, and shuffled back to his hut, swinging the log so that it glowed brightly and lit his way across the camp. Manyalibo simply stretched out where he was, right beside the molimo fire, and went to sleep there. A number of youths did likewise, their hunting nets making comfortable beds, but I went back to my hut. I found Kenge there, fast asleep. He was on my bed, wrapped in my blanket, snoring contentedly, and the hut was filled with smoke from the fire he had lit beside him.

765 In spite of the hunting that had to be done each day, the men
533 sang in this way every night. And every night we looked to see who
578
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